

CLASS THREE

KNOW MAY ALLAH HAVE MERCY ON YOU

إِعْلَم رَحِمَكَ اللَّهُ

This is our third class of the explanation and elucidation of Sharh Al-Usool Ath-Thalaathah. The previous two classes, we finally completed Bismillahi Ar-Rahmaan Ar-Raheem and I promise you Inshaa Allah to speed up the pace a little bit. Our topic today is the first sentence after Bismillahi Ar-Rahmaan Ar-Raheem, which is I'lām Rahimak Allah, know, may Allah have mercy on you. And some brothers asked me to slow down, if I do not slow down if I am not good at it, then you always have the recording to go by. The word I'lām with its variations is mentioned in the Qur'an seven hundred and seventy nine times. We are talking about our first point, the importance of I'lām, knowledge or I'lām, the word I'lām in the Qur'an.

THE IMPORTANCE OF KNOWLEDGE

When you look at the story of Adam 'alayhis salaam in Surah Baqarah and you analyse it, you will see something within that story of the first creation Adam 'alayhis salaam. Look at it, it is Surat al-Baqarah, verses thirty to thirty four:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا
مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ
إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى
الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا
سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾ قَالَ
يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي

أَعْلَمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

﴿البقرة﴾

Knowledge, 'Ilm within its variations is mentioned in these four verses talking about Adam and his creation, eight times. In these four verses, they are mentioned eight times, whether it may be l'lam, the variation Ta'lamoon, or the variation 'Allamaa or the variation 'Allamtanaa, it is mentioned eight times in these chain of verses about Adam and seven hundred and seventy nine times throughout the Qur'an. Not only is 'Ilm mentioned in these four verses, but more delicate than that is, Adam had a virtue and an excellence that made the angels prostrate for him. The angels praise Allah more than Adam, the angels glorify Allah more than Adam and they thank Him more than Adam, but he has the superiority of knowledge and the application of knowledge. As a Khaleefah on this Earth, as Allah said:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً... ﴿البقرة: ٣٠﴾

Knowledge is of the essence, an Ummah that wants to lead all the other Ummam, is an Ummah of knowledge, definitely has to have knowledge. With lack of knowledge, Shirk seeps into the nation, destroying the nation, and decaying it, just like it decays an individual, decays anything that it seeps into. Everything requires knowledge, not just Tawheed, which is the heart and the core of knowledges, but even manners require knowledge, if you do not have knowledge for manners they become tainted. Standards, today, you see people who are called heroes when they are in reality cowards. Today, without knowledge, free mixing and mingling becomes freedom and independence. With no knowledge, attacking and degrading and transgressing upon Islam and Allah subhaanahu wa ta'aala and the Prophet Muhammad sallallahu 'alayhi wa sallam, is considered intellect and knowledge, and freedom of speech. 'Ilm is so important that the more you see the lack of it, the closer we are to the Judgment day. The more you see the ignorance, the more closer we are to the Judgment day, isn't it a sign of the Judgment day?

Everyone who seeks to make a change, needs knowledge. Here, we raise revivers Inshaa Allah and I said that before, we ask Allah subhaanahu wa ta'aala that a reviver come from out of you. A reviver to revive this Ummah, its legacy, and the key to it is knowledge. Look at the greatest revivers of all times, the Messengers and Prophets. We mentioned Adam and how 'Ilm was mentioned eight times in four verses about him, Surat al-Baqarah verses thirty to thirty four, but look also at Lut:

وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا... ﴿الأنبياء: ٧٤﴾

Allah says about Lut, we gave his wisdom and knowledge, look at Musa:

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا... ﴿القصص: ١٤﴾

Look at Yusuf:

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا... ﴿يوسف: ٢٢﴾

We gave him knowledge and wisdom, Ya'qoob:

...وَأَنَّهُ لَدُوٍّ عِلْمٍ لِّمَا عَلَّمْنَاهُ... ﴿يوسف: ٦٨﴾

He is a man of knowledge from that which we have given him of our knowledge, Dawood and Sulaymaan:

فَفَهَّمْنَاهَا سُلَيْمَانَ ۚ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا... ﴿الأنبياء: ٧٩﴾

We gave each one of them wisdom and knowledge, 'Isa 'alayhis salaam:

...عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ... ﴿المائدة: ١١٠﴾

I taught you the Book, and the wisdom, and the Tawraat, the Gospel. Muhammad sallallahu 'alayhi wa sallam:

...وَعَلَّمَكُمَا مَا لَمْ تَكُن تَعْلَمُونَ... ﴿النساء: ١١٣﴾

We taught you that which you did not know. Without knowledge, there is no leadership, there is no power, there is no sovereignty. The first revelation to the Prophet sallallahu 'alayhi wa sallam, pertains to knowledge:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿العلق: ١﴾

Iqra, 'Allama, Qalam, all those are knowledge, variations mentioned in the Qur'an of 'Ilm is seven hundred and seventy nine times, it is the second most used word after Allah. Number one most popular word in the Qur'an is Allah, the second one is 'Ilm, seven hundred and seventy nine times.

Look at the leadership qualities, when Allah chose for Bani Isra'eel, Taloot. He told the Messenger, I do not want to mention the whole story, there is no time for it but the part of it that concerns us, Allah told His Messenger, tell them Taloot is your King:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا...

Taloot is your king, Taloot is from a fraction from Bani Isra'eel that did not have kings, it was from the other fraction that they chose their kings, Allah chose it from the other faction. They said number one, he is not from the fraction that are descendants of kings. Number two, we might let that slide for you, but he got no money:

...وَلَمْ يُؤْتِ سَعَةً مِنَ الْمَالِ...

So they went back and fought with their Messenger, we do not accept this man as our king, we do not accept Taloot. He got no money, he is not from the fraction, and then as the feud is going on, Allah reveals to His Messenger to tell them:

...إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ...

Allah chose him for you. That is it, that is the end of it, but why did Allah choose him? Look in the Qur'an what it says, look at his characteristics:

...إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ... ﴿البقرة:

٢٤٧﴾

He got more knowledge and power than you, knowledge and power, characteristics of a true, strong nation. Even among the Jinn, knowledge is praised and they are considered higher ranking. Look at when Sulaymaan wanted to get Bilqees' palace, the first one:

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ... ﴿النمل:

٣٩﴾

'Ifreet said, I will get it for you before you get up. And the other one said, the one knowledgeable, Allah says:

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ...

﴿النمل: ٤٠﴾

I'll get it before you blink, he was chosen. In fact, when everything was done with Bilqees, the final thing he said, Sulaymaan:

...وَأُوتِينَا الْعِلْمَ...

And we were given knowledge:

...مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿النمل: ٤٢﴾

THE DEFINITION OF KNOWLEDGE

Knowledge or 'Ilm means to comprehend the reality of something as it truly is, with certainty. Comprehend something as it truly is, with certainty. When he says I'lām, he is saying teach, he is preparing you to hear some kind of important knowledge. It is used when there is some important knowledge coming, and it is used when there is something important and here, it is the most important knowledge, which is Tawheed. Of course, what the author is talking about is the three essential matters, the three fundamental principles of Islam, so these are important matters that he is raising awareness, listen up.

THE USE OF THE WORD I'LAM

IS KNOWLEDGE CONVEYED TO OTHER THAN HUMANS?

Does the word I'lām go for humans and animal or just for humans? Really, this is a linguistic point, only people who are into linguistic matters really would appreciate but I wanted to mention it because of some Hadith in there I would like to mention. You get the Hadith out of them and you will know that they are authentic and you will get that more than you get the point of this matter.

I'lām, the linguistic scholars mentioned, is usually for someone who comprehends of course, you do not tell a wall, I'lām. Some scholars went into depth and said sometimes, yes, a wall and a rock and a tree are taught and you can tell them I'lām and you can teach them. So whoever shows or whatsoever shows signs of being susceptible, of learning, you can say I'lām and you can teach. The stone that ran away from Musa, and this is one of the Hadith

that I wanted to mention. Musa was a very modest man, I want to mention it because I have heard those who say it is weak, and actually it is in Bukhari. He used to keep himself covered, none of his body was seen because he was an extremely modest man, unlike what the children of Bani Isra'eel used to do, bathing together. Some of the children of Bani Isra'eel said he conceals himself because he got a disease, he got some defect in him, he got leprosy, he got hernia, in Arabic it is called Udhra, he had some kind of defect in him. Allah wanted to clear Musa 'alayhis salaam, so one day while he was alone, he put his clothes under a stone and he went to bathe in seclusion. When he came back out, the stone, when he finished taking the bath and he went to get his clothes, the stone took his clothes and ran off with it. The stone took it and fled, Musa picked up his staff and ran after the stone and he began to say, and this is the point of this for this matter:

تَوْبِي حَجْرُ تَوْبِي حَجْرُ

My garment stone, my garment stone, meaning give me back my clothes, give me back my clothes. He ran until he reached the company of Bani Isra'eel who were gathered and they seen him naked. They saw him naked and they saw that there was nothing wrong with him and that was solid proof that they were wrong and they had wronged him, they cleared him of that which they accused him. The stone stopped, Musa took his clothes then he took his staff and then he began to hit the stone, this is the second point for what we are talking about, that he hit a stone. How does he hit a stone? How does he talk to a stone? When the rock showed signs that it knows and it comprehends, he treated it as that. When it showed signs of comprehension, he treated it like that. That is the story what Allah revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا ۚ
وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿الْأَحْزَابُ: ٦٩﴾

Oh you who believe, do not be like those who annoyed and accused Musa, and Allah cleared him of that which they said and he was honoured by Allah, the verse in Surat al-Ahzaab. The point of the story is, he beat the stone, which is a sign, maybe an old school style of teaching, but a sign of teaching, reprimanding. Not only that, he talked to it, he said:

تَوْبِي حَجْرُ

When the rock shows signs different than its normal nature, that it is responsive, that he can teach it, he taught it, maybe old school teaching, but he did teach it and he got his point across to it. So that is what the linguistic scholars say, I'lam or knowledge can apply to human and other than human, that is what they use as proof for that.

More so, maybe to get the point across better, in Sunan al-Haakim, Daarimi, Bayhaqi, and Ibn Katheer considered it authentic and so did al-Albaani, about the Bedouin who came to the Prophet Muhammad sallallahu 'alayhi wa sallam to take his Shahaadah. And he actually came passing by, and the Prophet sallallahu 'alayhi wa sallam taught him Islam and the Bedouin decided to take his Shahaadah. The Prophet sallallahu 'alayhi wa sallam said, you testify there is no God but Allah and Muhammad is His Servant and Messenger, do you testify to that? The Bedouin was giving the Prophet sallallahu 'alayhi wa sallam somewhat of a hard time, he said, who can testify to what you are telling me to testify to? You got to bring someone to testify to what you are telling me to testify to. Basically, he wants a miracle, he wants something to substantiate what the Prophet sallallahu 'alayhi wa sallam is saying. So the Prophet sallallahu 'alayhi wa sallam called a tree, called a tree over from a distance and the tree, from distance, came to the Prophet sallallahu 'alayhi wa sallam dragging its roots and greeted the Prophet sallallahu 'alayhi wa sallam, saying to the Prophet sallallahu 'alayhi wa sallam:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is no God but Allah and Muhammad sallallahu 'alayhi wa sallam is the servant and Messenger of Allah. So the tree, the Prophet sallallahu 'alayhi wa sallam spoke to the tree, communicated to the tree. The Bedouin of course, a continuation of the story, became Muslim and he told the Prophet Muhammad sallallahu 'alayhi wa sallam, if my people embrace Islam I will stay there and teach them, if not, I am going to come back and join you. So basically, you do not teach a tree on a normal occasion, but when it showed signs of being susceptible to knowledge, he taught it, he gave it its Shahaadah and it said Shahaadah three times.

Sometimes, you can teach a rock and not a human being. Sometimes, humans, their hearts are sealed shut like an upside down cup, you cannot put water in it. A tree and a rock are more susceptible to knowledge, like that which we seen with the Prophet Muhammad sallallahu 'alayhi wa sallam and with Musa. The Prophet sallallahu 'alayhi wa sallam said, I knew a stone in Makkah that used to salute me, give me Salaam, before he got his first revelation, in Sahih Muslim. It used to say Assalaamu Alaykum, Oh Prophet of Allah, before the Prophet sallallahu 'alayhi wa sallam got his first message. He used to point where that stone was to the Sahaabah. The trees that used to shade the Prophet sallallahu 'alayhi wa sallam so no one would see him when he wanted to go to use the restroom. The linguistic scholars say if non humans show signs of understanding and comprehending, then they can be told I'lam and they can be taught. So the word I'lam and knowledge is typically for humans who comprehend and are susceptible of understanding, not for stones and sticks, but when they do show signs of comprehending and they are susceptible of learning, then they are taught and they are told I'lam or whatever it may be, like anyone or anything else. So this is our point about whether I'lam or knowledge is told to other than human beings.

CAN YOU SAY I'LAM TO SOMEONE MORE KNOWLEDGEABLE?

Can you tell a scholar I'lām? We take it to another extreme, can you tell someone more knowledgeable I'lām? Of course you can. For example, a scholar may know al-'Asr but he may have forgotten the time of 'Asr so you say it is time for al-'Asr. He may have forgotten, so 'Ilm or knowledge, someone who is less in knowledge can always teach someone and tell him I'lām to one who is higher in knowledge. Someone who is higher in knowledge overlooks, it happens a lot, overlooks some of the most simplest things that a younger person in knowledge can detect.

THE LEVELS OF KNOWLEDGE: IBN AL-QAYYIM

The next point now is the levels of knowledge. Ibn al-Qayyim, in Miftaah Daaris-Sa'aadah said, the levels of knowledge are six, these are the ladders of knowledge:

قَالَ الْعَلَّامَةُ ابْنُ الْقَيِّمِ فِي (مِفْتَاحِ دَارِ السَّعَادَةِ):

وَالْعِلْمُ سِتُّ مَرَاتِبٍ أَوَّلُهَا: حُسْنُ السُّؤَالِ.

الثَّانِيَةُ: حُسْنُ الْإِنْصَاتِ وَالِاسْتِمَاعِ.

الثَّالِثَةُ: حُسْنُ الْفَهْمِ.

الرَّابِعَةُ: الْحِفْظُ.

الخَامِسَةُ: التَّعْلِيمُ.

السَّادِسَةُ: - وَهِيَ ثَمَرَتُهُ - وَهِيَ الْعَمَلُ بِهِ وَمُرَاعَاةُ حُدُودِهِ.

The first one is asking and pursuing correctly, asking and pursuing knowledge correctly. Some people are deprived of knowledge because they do not perfect asking or seeking it in the proper way. And this is something I already mentioned in the first class, they may not ask at all, some people may not ask, they have a question, they may not ask at all. Or some may ask about something, when there is something more important and essential that they should be asking or searching or pursuing. So they ask about that which is least important for them and for their religion and they ask about something which is least important, rather than that which is most important. That is a problem with many of those who are ignorant and trying to learn on their own, without at least foundation of how to learn. Some

Salaf said, your way in asking or pursuing in knowledge is half of knowledge and that is very true. Asking or pursuing or seeking knowledge in the right manner, is half of knowledge they said.

For example, if one got into studying Islam and jumped into laws of inheritance, al-Faraa'id, but does not know the Fiqh of purification, is that acceptable? Or more practical example for us here, someone goes to al-'Aqeedah at-Tahaawiyyah and tries to understand it. That is a very difficult book that gives scholars a hard time, he goes to that but has never studied the basic books before that, now that is the first one.

The second one is listening and being silent. It is allegedly said that Ali Ibn Abi Talib said, if you sit with a scholar, be more eager to hear than you are to speak. Be more wanting to listen than you are to talk. Third one is understand, which is obvious. The fourth one is Hifdh, memorise. There are things, especially in our knowledges that you got to memorise. The fifth one is Ta'leem, you got to teach, and all these, we will go through them later but you should know them for now. The sixth one is the fruit of the knowledge, which is to act accordingly to what you learned and stay within the limits and boundaries of what you learn.

Ali said, knowledge calls for action, if it responds it stays, if it does not respond, it moves away. Ash-Sha'bi said, our support for memorisation of our knowledge used to come from acting upon it. Al-Fudhayl Ibn Iyyaadh, Muhammad Ibn Nadr, Sufyaan Ibn 'Uyaynah, Umar Ibn 'Ala, and others said very similar quotes about that. A side thing is al-Khalaal said, when he wanted to study grammar he said I went to study grammar, I stayed one year silent

(انصت). The next year, I considered and looked into it (نظرت). The third year, I pondered

over it (تدبرت). In the fourth year, I began to ask my Shaykh (سألت). So it took him four years, do not go to that level, I am just showing you some stuff old scholars said. That is to show you the level of patience that they had also in attaining the knowledge and that it is a structured study, it is not a sporadic thing.

THE HONOUR OF KNOWLEDGE

Our next point is l'lam Rahimak Allah, we are still in the portion of l'lam. Take the honour of knowledge, and this is good for you, it will inspire you not to ever stop learning. Anas Ibn Malik radhiallahu 'anhu said the Prophet sallallahu 'alayhi wa sallam said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Ibn Maajah, the Prophet salallahu 'alayhi wa sallam said, learning knowledge is an obligation on every Muslim. This Hadith is considered weak by some because of matters within its

chain, but other scholars have considered it authentic like al-Muzzi, as-Suyooti, and Albaani Rahimahumullah Jamee'an. Ahmad said, one must know that which is essential to establish his Deen. You must, as an obligation, and we'll talk about this in the next four introductory matters when we talk about knowledge again. Matters like for example, for Salah, Siyaam, that you need to know, it is obligatory, it is Fardh, it is Waajib on you to know. Look more than that, the honour of knowledge that you are doing right now. Allah bears witness in the verse, Allah bears witness that there is none that have a right to be worshipped but He, Allah bears witness to that. And the angels bear witness to that, and look at the third one, and those having knowledge, those people who have knowledge, He maintains justice on this Earth:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿آل عمران: ١٨﴾

Al-Qurtubi said about this, had there been anyone more honourable than scholars, of the categories of human beings, Allah would have combined them to His Name, and to that of His Angels as He did with the 'Ulamaa. Allah testified, the angels, and then He said the knowledgeable people. Allah in the Qur'an told the Prophet Muhammad sallallahu 'alayhi wa sallam, and say Muhammad:

...رَبِّ زِدْنِي عِلْمًا ﴿طه: ١١٤﴾

Increase me in knowledge, Allah directs His Messenger to ask Allah to gain more knowledge. Had there been anything more honourable to acquire than knowledge, Allah subhaanahu wa ta'aala would have directed His Messenger to ask for that.

...وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿طه: ١١٤﴾

He would have asked him to ask for more wealth, or prestige, or fame, or whatever it is, but He told him to ask for more knowledge.

The next verse in the Qur'an, Allah says:

...إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۚ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿فاطر: ٢٨﴾

٢٨

It is only those who have knowledge amongst His slaves, that truly fear Allah subhaanahu wa ta'aala. Mu'aawiyah Ibn Abi Sufyaan radhiallahu 'anhuma said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

Every time you get relaxed and lazy about knowledge, listen to this Hadith in Bukhari and Muslim. Whoever Allah wishes good for, He gives him profound understanding of the religion. You coming here today is a sign that Inshaa Allah, Allah likes you and wants good for you.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ

In Sahih Muslim, the Prophet Muhammad sallallahu 'alayhi wa sallam said, whosoever seeks a path to acquire the knowledge of the Deen, and over here when we are talking, this is knowledge of the Deen, Allah will make the path for him easy to enter Heaven. You, by sitting here, learning and sitting, or those by the computer, learning Islam, that is your path to Jannah Inshaa Allah, you are paving yourself a path for Jannah by what you are doing in studying Islam.

Abu Darda said in a Hadith in Ibn Maajah, in Abu Dawood and at-Tirmidhi, he said, look at the value of knowledge, I want you to see how big of an ordeal it is that you are students of knowledge:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ...

Whoever treads a path in search of knowledge, Allah will direct him to tread a path to enter Paradise. This portion of the Hadith of course, we mentioned it, it is in Sahih Muslim. The rest of the Hadith and this part is also mentioned in Ibn Maajah, Sunan Abu Dawood and at-Tirmidhi:

...إِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتها لطالب العلم رضا بما يصنع...

The angels lower their wings for the student of knowledge, in approval for that which he does. They lower their wings for you in approval for that which you do. The angels love and respect and honour you, the angels come down and lower their wings for you, they humble themselves for you, and protect you and guard you, why? Because you made an effort to

study Islam, so they protect you, guard you, lower their wings for you. Look at the Hadith, goes on to say:

...وَإِنَّ الْعَالَمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى
الْحَيَاتَانِ فِي الْمَاءِ...

A person of knowledge, a seeker of knowledge, a knowledgeable person, the Heavens and the Earth seek the forgiveness for the student of knowledge, or the scholar. So one will not get the implication that it is only humans and Jinn making Istighfaar, the Prophet sallallahu 'alayhi wa sallam said:

...حَتَّى الْحَيَاتَانِ فِي الْمَاءِ...

Meaning everything, do not assume it is only human beings and Jinn, it is even the fish, it is even the whale, and it is everything else. If it is the whale and fish in the deep dark waters, it is everything else. Do you want everything to make Du'aa for you? Continue steadfast in studying knowledge wherever you are.

...فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ...

The next portion of the Hadith, the superiority of a scholar over a worshipper is like the superiority of the full moon at night time over the stars. You see how supreme the moon is over the stars, when you look at night time, you see the moon and you see how glowing and radiant it is and it dominates the sky; and if you do see the stars, they are like little dots. That is what the Prophet sallallahu 'alayhi wa sallam compared a scholar to a worshipper to. In this particular Hadith, the Prophet sallallahu 'alayhi wa sallam compares how supreme a scholar is in comparison to a worshipper, like the moon in comparison to the stars. In another narration, in Sunan at-Tirmidhi, by Abu Umaamah al-Baahili, the Prophet sallallahu 'alayhi wa sallam said:

فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ...

The supreme status of an 'Aalim over an 'Aabid is like how supreme I am over the least one of you. We know the superiority of the Prophet Muhammad sallallahu 'alayhi wa sallam over scholars, or anyone other than that, and less than that or above that. For the Prophet sallallahu 'alayhi wa sallam to compare himself like that is such an honour, all the honour and encouragement for one to continue steadfast in studying this knowledge. Look what the Hadith goes on to say:

...وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ...

Verily, the scholars are the heirs of the Prophets, they are the heirs of the Prophets. You want to be the heir of the Prophets? Study Islam. Honour after honour, do you know what an honour it is to be called an inheritor of an heir of the Prophet Muhammad sallallahu 'alayhi wa sallam?

...وَإِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ ، إِنَّ الْأَنْبِيَاءَ لَمْ يُوْرَثُوا دِينَارًا وَلَا دِرْهَمًا
وَإِنَّمَا وَرَثُوا الْعِلْمَ ، فَمَنْ أَخَذَهُ أَخَذَ بِحِظٍّ وَافِرٍ

The Hadith goes on to tell you, verily, the Prophets did not leave as inheritance, Dinar and Dirhams, they did not leave dollars and change, they did not leave wealth. They left behind knowledge, so whoever takes it, has indeed acquired a great fortune. Sometimes people say they want billions to be like the billionaires, like Bill Gates, Warren Buffett, or Waleed Ibn Talaal or their likes. Some want to be presidents, or like the presidents, and like the kings, or prominent positions and some seek some certain ranks people look up to so people can look up to them. Some want to look like others in their dress and in their style, everyone has certain things they want to look up to. What really matters is the inheritance of the Messengers, to grab a chunk of that inheritance. That is the least of what people pursue today, people pursue everything wanting to be like kings and leaders, and social statuses and money, but the least pursued today is the inheritance of the Prophet Muhammad sallallahu 'alayhi wa sallam. How many people pursue that and how many people raise their kids to pursue that?

Abul-Wafaa' Ibn Aqeel said, Allah guarded me as a youth, I limited my love to all I loved when I was a youth was knowledge. I never mingled with people who were players or foolish people ever, I only enjoined with the students of knowledge. Now that I am in my eighties, I am more eager to learn than when I was in my twenties. Now that I am in my eighties I love to learn more than when I was in my twenties, imagine that. Mutarif said:

فَضْلُ الْعِلْمِ أَحَبُّ إِلَيَّ مِنْ فَضْلِ الْعِبَادَةِ

I love to learn, I think it is better and I would love to learn more than I do worship. It is more beloved to him than to worship and it is not only his saying, it is a saying of many, many other scholars. Yahya Ibn Katheer said:

لَا يُسْتَطَاعُ الْعِلْمُ بِرَاحَةِ الْجِسْمِ

You will never get knowledge, real knowledge, with a lot of rest. You got to take away a little bit of your rest time and a little bit of your sleep time, and I am going to add to that, you are not ever going to become knowledgeable spending a lot of time on Facebook and Twitter. Some brothers spend historical time on it, that I have heard of, fifteen to twenty minutes max. Ibn Abbaas radhiallahu 'anhu said, studying knowledge at night is more beloved to me at times than worshipping in it. Studying Islam is more beloved to me than worshipping. Az-Zuhri Rahimhullah said:

ما عبد الله بمثل العلم

Allah was never worshipped in a way like knowledge. Meaning studying Islamic knowledge, and memorising, and reading. All types of knowledge, not just Tawheed but we mentioned because that is the mother of knowledges, that is the one that will save you and protect you from Hellfire. Ash-Shaafi'ee Rahimahullah said:

طلب العلم أفضل من صلاة النافلة

Studying 'Ilm is more important than a Naafilah prayer. What this means is that you got to understand their lifestyle, their lifestyle was full, complete, it had a full schedule to Allah. So at times, they get cornered either I stay up today and pray, or I teach this student or I write this book or I read this book or I prepare for this class, it is one or the other. So at that time, it becomes better than a Naafilah, but we are different. We have plenty of time that we waste and trust me, the way we live, we can accommodate for both because our schedule is not full, we still have not reached their rank in how they filled their schedule. This is how they sacred 'Ilm, look how they travelled and pursued it.

THE EXAMPLE OF THE SCHOLARS

JAABIR AND ABU AYYUB

Ahmad and Abu Ya'la narrated that Jaabir radhiallahu 'anhu travelled from Madinah to ash-Shaam, from Madinah towards Syria, look on the map, to take one Hadith from Abdullah Ibn Unays.

In fact, a more story than that, Ibn Abdil-Barr narrated it in his book Jaami' Bayan al-'Ilm, very nice book about knowledge, about the significance of knowledge, he mentioned the story of Abu Ayyub radhiallahu 'anhu. Abu Ayyub was in Madinah, he packed his belongings and headed from Madinah to Egypt to meet Uqbah Ibn Naafi'a. When he got to Egypt, he met the Ameer of Egypt, Muslima Ibn Makhlad al-Ansaari. Muslima Makhlad greeted him for a few moments, embraced him, asked him what brings you here Abu Ayyub? Abu Ayyub said, what brings me here is a Hadith I heard from the Prophet Muhammad sallallahu 'alayhi

wa sallam, no one heard it from the Prophet sallallahu 'alayhi wa sallam but me and Uqbah Ibn Naafi'a so you can send someone with me to direct me to where Uqbah is living, to his house. He got to Uqbah's house, Uqbah opened the door, warmly embraced him, was amazed and surprised to see him and says, Abu Ayyub, what brings you here? What brings you to town? Abu Ayyub said there is a Hadith I heard from the Prophet Muhammad sallallahu 'alayhi wa sallam, no one heard that Hadith but me and you. It is the Hadith about covering the faults of a Muslim, what is it Uqbah?

Uqbah said, yes I heard it from the Prophet sallallahu 'alayhi wa sallam, the Prophet sallallahu 'alayhi wa sallam said:

"مَنْ سَتَرَ مُؤْمِنًا فِي الدُّنْيَا عَلَى خِزْيَةٍ ، سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ"

Whoever covers the faults, the embarrassments of a believer in this life, Allah will cover his faults on the Day of Judgment. So he heard that Hadith, now, Abu Ayyoob said, you are right, Saddaqt. What do you think happens after this? Do you think he sat down in Uqbah's house for a coffee or tea? Even though there is no doubt that Uqbah invited him:

ما حلَّ رحله وما جلس

The Hadith says, did not untie his baggage nor did he sit. He turned back, got on top of his camel and headed back to Madinah. From Madinah to there, from Madinah to Egypt, to listen to one Hadith. Not a Hadith he did not know, but a Hadith that he knew that no one else heard it except Uqbah, him and Uqbah, he wanted the honour of hearing it from Uqbah again. He just wanted the honour of listening and seeing Uqbah utter the words that the Prophet Muhammad sallallahu 'alayhi wa sallam uttered, that no one else had the honour of listening to but them two. Today, we tell people, go heat up your meal, go get your coffee and go lay on your bed and click Youtube, and learn a couple of things about Islam in the comfort, and heat, or in the warm weather of your house, but people turn away from it.

MUHAMMAD BIN HASSAN ASH-SHAYBAANI

Muhammad bin Hassan ash-Shaybaani, was a man who did not sleep, he was a big student, one of the top students of Abu Haneefah. He was a man who barely slept, but when we say they took out of their sleep time, when we say they did not sleep, you think they were not human beings? You think they were not made out of flesh and blood, that they were not humans who got tired? They were but they were devoted, they had a goal they wanted to reach, and they needed to pursue that goal. They did everything they had within their might to pursue that goal, that is why they were the giants they were. Whenever Muhammad bin Hassan ash-Shaybaani used to get tired at night time, he would have a bucket with ice in it and cold water and he would wipe his eyes and face with it. He would say, warmth brings

me sleep and this cold water takes away the sleep. This was among the top students of Abu Haneefah Rahimahullah.

ASAD IBN AL-FURAAT

Look at his student, there was a man called Asad Ibn al-Furaat. Asad Ibn al-Furaat was an 'Aalim from Spain, he used to live in Spain and he lived around North Africa region as well. He went from Spain to Madinah to learn from Imaam Maalik, he studied the Madhab of Imaam Maalik and he studied with Imaam Maalik Rahimahullah. When he finished everything with Maalik, he headed from, look at that, from Spain to North Africa, to Madinah, then he went to Iraq. He went to Iraq to study with Abu Haneefah, and then he went to study with Muhammad bin Hassan ash-Shaybaani, this man who used to put cold water on his eyes to stay awake. So when he entered Iraq, to go study with Muhammad bin Hassan ash-Shaybaani, he was directed to the mosque that Muhammad bin Hassan ash-Shaybaani teaches in. It is of course full, this is the Imaam of his time, so he waits for some of the crowd to leave. Then the close knit that were around Muhammad bin Hassan ash-Shaybaani, he broke his way through them, and he told Muhammad bin Hassan ash-Shaybaani, Imaam, I am a stranger and I no wealth so I cannot stay here too long. I cannot stay here too long in Iraq, I have to go back to Spain so what is the best way to absorb all your knowledge as quickly as possible so my money will not run out on me?

Muhammad bin Hassan ash-Shaybaani said in the day time, you join the regular Halaqah, at night time come to my house, I am going to teach you. And I mentioned a similar story that was considered weak, by Baqi Ibn Makhlad. You can refer to it on my tape on Baqi Ibn Makhlad. So the day time, he would join the regular Halaqah, and at night time, he would go in his house, and learn from him. And now, every time Muhammad bin Hassan ash-Shaybaani gets tired as he is teaching, he puts water, but not his student. His student slumbers as he is teaching him, so Muhammad bin Hassan ash-Shaybaani takes from that cold water and sprinkles in his face, until Fajr breaks, while they are sitting there and learning, Qaala Allah, Qaala Rasool.

Do you know if you sleep eight hours a day, and you live sixty years, if you do sleep eight hours a day, sixty years, and most sleep more than that even today, you have spent one third of your life sleeping and that would be considered approximately I think about twenty years or so. Today, we do not say do that, we do not say go to that extent, there is no need to stay up like they did. If you could, do it. If everyone is truthful, and uses the moments, the time he spends in vain, or possibly in sin, and gives that to studying, then he has done a lot. Asad Ibn al-Furaat went back to Spain, do you think he put leg on leg and said you know what I studied with Imaam Maalik, studied with Abu Haneefah, I studied with Muhammad bin Hassan ash-Shaybaani and he must have studied with many other scholars, you think he went back and put leg on top of another and kicked back and relaxed? He went back and taught Imaam Maalik's Muwatta throughout the Spain, North African region and then he

went and fought in the conquer of Suqliyyah (Sicily) and in that battle, he got killed, an Imaam, Rahimahullah.

Do you think Asad Ibn al-Furaat became what he was wasting his time or Muhammad bin Hassan ash-Shaybaani, or Abu Haneefah? These were men who sacred their time, and more so, knew how to sacred knowledge.

SA'EED IBN MUSAYYIB, AR-RAAZI AND AL-BUKHARI

Sa'eed Ibn Musayyib said, I used to travel nights and days for one Hadith. Nights and days for one Hadith that you could click today, within two seconds, with your fingers and get it. Ar-Raazi said, I travelled more than one thousand Farsakh, as a student of knowledge, and then I stopped counting at one thousand Farsakh. Farsakh back in the days is like five thousand kilometres today, it is like three thousand, one hundred and six miles today. That is the amount he calculated, he stopped because he no longer calculated, and then continued his journey as a student of knowledge. Al-Bukhari used to go to sleep and remember some things for his books, or for his Hadith compilation, and he would write and jot down the notes, he would wake up from his sleep or from his nap and write down. And a second time, get up and write down, and then he would remember something, he would get up and write it down. Ibn Katheer in his famous book at-Tareekh, said al-Bukhari used to wake up twenty times on an average night to jot down something he remembers as he puts his head to sleep.

These were people who knew the value of knowledge, this is I'lām, you see what I'lām means. Knowledge, it did not come to them while they were pampered on lofty mattresses like we have today. This was the man, Bukhari, who compiled a book that he selected, he selected this Ahaadith book from over six hundred thousand Hadith that he had before his hand. Without repetition, Bukhari has two thousand, six hundred and two Hadith. With repetition, it is seven thousand, five hundred and ninety three, and Ibn Hajar said it is seven thousand, three hundred and ninety seven Hadith. If you put the repeated Hadith with the Taaliqaat al-Mutaaba'aat, he has over nine thousand and eighty two Hadith in his book. Not a single Hadith did he put in there, except that he prayed two Rak'aat Istikhaarah, every time he put a Hadith in there.

Knowledge never comes without effort and some time off sleep or some time off rest time, and some time off the social media time. We mention this to show you what the author means when he says I'lām. I'lām, he wants you to know, he wants you to know how to honour knowledge, something important is coming, I am going to teach you. We are engaging in something important that is what he is trying to tell you, sacrifice for what I am about to tell you. We mentioned examples that we could never be like them, I know that. Why we mention them? We mention those examples and you be like five percent of that, possibly ten percent of that, you would be good, you would be in good shape. Unlike if we mention our surroundings, who waste their time in possibly sins, or vain times, they can

never get no where but if mention these supreme examples, and you are like five percent or you try to hit fifty percent like them, then you are good.

AN-NAWAWI, LISAAN AD-DEEN IBN KHATEEB AND MU'ADH IBN JABAL

Look at an-Nawawi Rahimahullah, who wrote volumes and volumes. What amazes me about this man is that he died when he was a few years older than I am today right now, he died when he was forty four years old. Do you know, he only started writing when he was in his thirties, spending time learning. People today just want to jump to the Khutbah, give Khutbahs. He started writing in his thirties, Sharh Muslim he wrote, he wrote Riyaadh as-Saaliheen. Sharh Muslim, that amazing, magnificent book, Riyaadh as-Saaliheen, al-Adhkaar, his book al-Majmoo', his book Minhaj fil Fiqh, at-Tibyaan fi Adaab Hamalat al-Qur'an, a great book on the manners of those who carry the Qur'an. Al-Idaah, Bustan al-Aarifeen, Minhaj at-Taalibeen, Rawdat at-Taalibeen, he wrote Tahdhib al-Asma wal-Lughat, he wrote at-Taqreeb, it is a summary of Ibn Salah's book on the science of Hadith. He wrote Forty Nawawi Hadith, compiled those, who does not have that? Who does not say an-Nawawi Rahimahullah tens of times a day, every student of knowledge says that. He wrote Zawaa'id al-Rawdah and it is a book on Usool al-Fiqh. He started interpretation or elucidation on Sahih Bukhari but he was never able to finish it, it would have been a great magnificent book like that of Ibn Hajr on Sharh Sahih Muslim.

One time he said, I spent two years in my life, I never laid on my side on a mattress or on the ground. So they asked him how did you sleep, an-Nawawi? Two years, his side never got a mattress or the ground. He said, I used to lean when I get tired, I used to lean over my books, and take a little nap. I lean on my books for a few moments. People's goals are different, if you want to criticise him, you are going to find childish kids who want to criticise him, but these people's goals are different. Some people want Firdaws, some people want A'raaf, some people just want the front gate of heaven. At forty four, he did for the Ummah more than, I am going to say without an exaggeration, possibly millions at times, than what millions did for the Ummah.

Lisaan ad-Deen Ibn Khateeb was a scholar from Spain, he lived around 1340 and he was a well known leader and the scholar of Spain. They said to call him Dhul-Umrayn, the man with a double life. You know why they used to call him that name? Because at day time he would be occupied with dealing with matters and resolving issues in his country, at night time he would sit and write and learn. So he got a double life, he took out of his sleep time and got a double life. Again, I say we mention these examples so we can get a small percentage of like them, to improve our quality and attitude towards knowledge, when he says I'lam.

I would say get your full eight hours of sleep, and sleep on a good, nice mattress or a waterbed, do not lean on your books, I do not want you to do that. Just take the time off your vain time, the time you spend gossiping, the time you spend in social media, and focus

it for knowledge. Mu'adh Ibn Jabal radhiallahu 'anhu died when he was thirty five years old, can you believe that, thirty five years old, the man we say radhiallahu 'anhu. The man who is a father to everyone from Yemen and everyone from Yemen, Mu'adh Ibn Jabal is in his grave getting rewards for him. The tiresome and pain an-Nawawi and Mu'adh went through is gone now, because they are in their grave. The work remains and the reward remains, the tiresome and restless nights are all gone. When Imaam Ahmad was asked when will you rest, they seen how he was, he said when I go in the grave. An-Nawawi, I imagine an-Nawawi now laying in his grave, with such a big smile on his face, Rahimahullah, it is as if he has a smile on his face. Every time we say Rahimahullah, he gets reward for it, every time we use his knowledge that is an ongoing, never ending charity, Sadaqah Jaariyah. And he sits in his grave, and gets all that reward.

Al-Badr Ibn Jama'ah said, I went to visit an-Nawawi one time, and I couldn't find a place to sit. When I did, he made room for me, through his books, he kept searching and pursuing books. Al-Badr Ibn Jama'ah said, he pursued knowledge in his books, looking in his books, like a mother would be in pursuit of a lost son of hers, looking and striving. Al-Hasan al-Basri said two people never get satisfied, a student of knowledge and a student of wealth. You never get satisfied; you always want more and more and more. That is to show you the level and patience that they had in attaining the treasure of knowledge. It is a treasure, you got to pursue it. I'lam Rahimak Allah.

SULAYMAAN IBN ABDUL MALIK THE KHALEEFAH AND ATAA' IBN RABAH

Sulaymaan Ibn Abdul Malik, the leader, the Khaleefah, famous Khaleefah from Bani Umayyah, he went to make Hajj, and he had two of his sons with him. He needed to ask some questions pertaining to Hajj, so everyone told him go to Ataa' Ibn Abi Rabah. Ataa' Ibn Abi Rabah was a Tabi'ee who died one hundred and fourteen years after the Hijrah. He was an ex-slave, he was just freed, he had a disease in his eyes, one of his eyes was not functioning, he used to limp, and he was black. Imagine all that, matters that ignorant people always look down upon, he had it all in him. The ignorant people look down on all these matters, and he had all those in him. The Khaleefah of the Muslim was directed to go ask that man for issues pertaining to his Hajj. When they finally found him, he was in Salah, he was standing in Salah near the Ka'bah so the Khaleefah stands with his two sons and they wait and wait. And when he is done with his Salah, the Khaleefah says Ataa' I have a question. So he is facing the Ka'bah and he is behind him, the Khaleefah asks him the question, an ex slave. And his back was turned to them, as if they were low, and he is the honourable, and he did not even turn around to answer him because he does not need nothing from the Khaleefah. The Khaleefah needs him, needs a man who in every way people look down upon, the ignorant people.

When Sulaymaan seen this, how honourable he was, and how low he was even though he was the Khaleefah, and even though he had wealth and he had power and everything, he told his two sons:

يا أولادي لا تنيا في طلب العلم

Do not be lazy in learning or attaining knowledge because I will never forget how low we had to stand in front of Ataa'. The Khaleefah going to ask someone that is a big thing, imagine if it is someone that was an ex-slave with a blind eye, looked down upon, the Khaleefah goes to ask him. So he told his kids never ever leave knowledge. Provision is always guaranteed, but knowledge is not so a Khaleefah has provision, but he does not have knowledge. We seek knowledge, Allah always guarantees your provision.

AL-KASAA'EE AND THE SONS OF THE KHALEEFAH

Haroon ar-Rasheed had two sons, al-Ameen and al-Ma'moon, that he brought a scholar called al-Kasaa'ee known during his time to teach them. When al-Kasaa'ee used to get to their door, Haroon ar-Rasheed either seen or was told that his two sons al-Ma'moon and his brother went to the door, opened the door for al-Kasaa'ee, take his shoes and greet him in. When Haroon was told of this or he seen this, he summoned al-Kasaa'ee to his palace, to his room. He said Kasaa'ee, who is the most honoured of people? Al-Kasaa'ee said you Haroon ar-Rasheed, you are the Khaleefah, you are the most honoured of the people here. Haroon said no, rather the most honoured among people is the one who the next in command to be leaders, go and open the door for him and take his shoes because his sons were next in command to be leaders. We need to understand the value of knowledge and the great noble mission of attaining this.

ASH-SHAAFI'EE AND IBN JAWZI

Ash-Shaafi'ee, when he was asked how he studied and how he attained his knowledge, he said I pursued knowledge like a mother who is seeking her only lost son. Imagine a mother with her only lost son how she runs and chases him if he is lost. He said I pursued knowledge like a mum does to find her son. Ibn Jawzi said, I stayed years desiring Hareesah. Hareesah, it is a famous sweet we know still today. He said, I desired Hareesah for years but I could never eat it because the guy who sells it by the Masjid, at his time, would come when I have a class, and I want to go eat it but I do not want to miss the class. Honour and reward for learning, it is deep, learning is not just a superficial thing that you take or you do it if you got time or at your leisure, or if you got nothing better to do, you go to attend the Halaqah.

RAHIMAK ALLAH

MAGHFIRAH AND RAHMAH

May Allah shower His mercy on you. So the next word, l'lam Rahimak Allah, he means may Allah shower His mercy on you so you can achieve what you seek. May Allah shower His mercy on you so you can achieve what you seek, that is the meaning of it. It means may Allah grant you mercy to achieve all that, that is good for you and to keep you away from that which is evil. That is what he means when he says Rahimak Allah. It means, may Allah forgive your past, Rahimak Allah, means may Allah forgive your past, may Allah protect and guide you for your future, these are all meanings of Rahimak Allah.

If you combine a couple, Rahimak Allah and Ghafara Lak (رَحِمَكَ اللَّهُ وَ غَفَرَ لَكَ), Maghfirah and Rahmah. Maghfirah is forgiveness and mercy is Rahmah. If you combine them together, each one would have a meaning. If they are combined, then Maghfirah is that which was of prior sins, if they are combined in one sentence. Maghfirah is what was a prior sin, and Rahmah is a safety in harm, affect and punishment from future sins. If they are separated, Maghfirah and Rahmah, it entails the meaning of the other. So if Maghfirah is by itself it means Rahmah as well, if it is Rahmah by itself it means Maghfirah. If Maghfirah is in a sentence alone, it entails the meaning of Rahmah in it. They encompass each other's meanings when they are separate, when they are in separate sentences. So Maghfirah means Rahmah and Rahmah means Maghfirah if they are separate.

The rule here is similar to the usage of Islam and Imaan, in a sentence. Islam is three levels, Islam, Imaan and Ihsaan. We have Islam and Imaan, Allah said in the Qur'an:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ... ﴿آل عمران: ١٩﴾

Islam is mentioned there alone without Imaan. So here it includes within it, Imaan and Ihsaan. It includes Imaan in it, it is mentioned alone in a sentence. In another verse, Imaan is mentioned alone:

قَالَتِ الْأَعْرَابُ آمَنَّا... ﴿الحجرات: ١٤﴾

Imaan is mentioned alone so Imaan here includes Islam and Ihsaan in it. Imaan and Islam, if they are mentioned together in one sentence, then each word entails a different meaning. If only one of them is mentioned, then each one encompasses the meaning of the other. You see that rule, same applies with our situation here, Maghfirah and Rahmah.

DO YOU SAY RAHIMAK ALLAH TO A NON MUSLIM?

Over here he said Rahimak Allah because he is trying to teach. If you are going out to give Da'wah, you go tell a non Muslim, may Allah have mercy on you, or any non Muslim for that

matter, a relative or any non Muslim. Let me say this, number one, there is no difference of opinion among scholars that one cannot pray for forgiveness and mercy for a non Muslim who dies in that status, a Kaafir. You cannot make Du'aa for him, may Allah have mercy on him. An-Nawawi said in al-Majmoo' in the fifth volume, there is an Ijmaa' on this, there is a consensus on this. Ibn Taymiyyah Rahimahullah said there is an Ijmaa' on this, that it is prohibited and that is in the twelfth volume of al-Fataawa. As for one who is alive, if one is alive, there is some comments on this, let me clear it up.

When a modernist or ignorant reads it in some of the old books, he will say look so and so said it is ok to make Du'aa with mercy to a Kaafir that is living, and then they might even tag on it a Kaafir who is dead too, at the rate they are going. That is a reason to show knowledge must be taught by Shuyookh, because sometimes you are going to see in a book, for example, the word Makrooh, disliked. Some Shuyookh, some 'Ulamaa consider what they say disliked Haraam, but they always use disliked. And how would you know that if someone did not tell you, as a principle of this Shaykh he said disliked. Imagine reading adultery or fornication is disliked or alcohol is disliked, what that Shaykh means has a root, disliked is Haraam. One thing is for sure, supplication is meant to be understood, if you are asking for a non Muslim, that Allah guides them, supplication of Rahmah. Al-Haafidh Ibn Hajr mentioned this in his explanation in Fath al-Baari, the eleventh volume, he said in summary, this is the summary and I am going to give it to you and this is the best summary. You can pray for a non believer in guidance and if you choose to pray for him in mercy, it must be with the intention that mercy means guidance. So basically, if your intention is to say Rahimahullah to a non Muslim who is living, your intention better be one hundred percent that Rahimahullah, meaning may Allah have mercy on him to guide him. It better be that and it can be no other than that.

It is better to say just make it clear, may Allah guide him, may Allah guide them, or if you do choose to say Rahmah and it is not the best of the two opinions, then you say it with the intention of Allah guide him. Badr ad-Deen al-'Ayni in Umdat al-Qaari, which is an interpretation of Sahih Bukhari commented on a Hadith where the Prophet sallallahu 'alayhi wa sallam mentioned:

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

The Prophet sallallahu 'alayhi wa sallam made supplication that Allah forgive his people when they were non believers. He said, that is to forgive his people, he said it when they were harming him and oppressing him. Badr ad-Deen says that means to grant them guidance to Islam which will cause them to be forgiven, if they do become Muslim. So you have to understand what the 'Ulamaa are talking about.

WHY DID HE SAY RAHIMAK ALLAH?

This was a trend used by wise, knowledgeable 'Ulamaa, they used these kind of sayings. He made Du'aa for one who is learning and listening to him, he is making Du'aa for one who might read his book in the future. This is a big lesson that one who conveys the message must be merciful and compassionate to those he conveys his message to, he must show those he is teaching, that he wants guidance for them. Sometimes they think you do not want guidance for them, you got to show them you are trying to take them from darkness to a bright light. A Daa'iyah opens the hearts with a smile, it is a key to a heart, with a nice compliment, could be a nice compliment or word, or putting your hand on his back. Today, some act as if it is Awrah to show your teeth, they think it is Awrah to show your teeth, that is the reality do not laugh, some people are like that. Da'wah is wisdom, being gentle and kind, you need the keys; you cannot enter without Rahmah to people. Allah tells his Prophet and he is the Prophet Muhammad sallallahu 'alayhi wa sallam, if you Muhammad were harsh and hard hearted, they would have dispersed and left you:

...وَلَوْ كُنْتَ فَظًا غَلِظَ الْقَلْبُ لَانْفَضُّوا مِنْ حَوْلِكَ... ﴿آل عمران﴾

﴿١٥٩﴾

That is the Prophet Muhammad sallallahu 'alayhi wa sallam, so imagine anyone other than him. A Daa'iyah must be like Allah said about the Prophet Muhammad sallallahu 'alayhi wa sallam:

قَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ

بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿التوبة: ١٢٨﴾

Who is merciful, who is merciful with you, who is compassionate with you, who is worried about you, who is concerned for you and who is eager to give you the best. Here, the author is speaking to people at a time when people were deep in their ignorance and their Bid'ah and their Shirk and the worshipping of the graves was widespread and common, and it is exceptional to be on the right path.

A knowledgeable is wise and knows the truth is somewhat tough, the truth is tough sometimes, it is hard to absorb it, especially when their parents and great grand parents have been raised on it, its hard to absorb the truth. The truth is difficult in itself, as a Daa'iyah with wisdom, you do not combine a tough attitude with a tough Da'wah, you want two toughnesses? At least work with the tough Da'wah itself, do not add to it your attitude. Some learn a couple of Hadith and run around declaring people Kuffaar and Khawaarij and everything you can think of.

In Tareekh Baghdad, Husayn al-Karabeesi, was a philosophist Muftadi', or one who resorted to mental rationalisation. Ash-Shaafi'ee went to visit Baghdad and al-Karabeesi heard about him, people are going from all over to visit him. Al-Karabeesi, he told his friends let us go visit ash-Shaafi'ee, he's a philosophist, you know they are eloquent when they talk because they have no knowledge of Qur'an or Hadith, they use their talk. So he said let us go visit Shaafi'ee and make fun of him. Everyone has gathered there so Karabeesi goes there and with his outspoken way of asking questions, they ask ash-Shaafi'ee. Ash-Shaafi'ee knows what they are doing, knows people are there, he could have kicked them out. He could have told a couple of his students take them out of here, he could have incited the people to take them out but he stood silent. He stood patiently and began to answer them with Qur'an after Qur'an after Hadith after sayings, until he mesmerised them with his knowledge and his manners. You know what they said the philosophers, these Muftadi', those who resorted to mental rationalisation? They said we left our Bid'ah and followed ash-Shaafi'ee. They went to make fun of him, he could have done anything he wanted but he was patient, Allah guided with him some big Imaams of his time.

You see what it does, he had the key to the heart, he had wisdom in conveying the message, that is why them are the verses I said:

وَلَوْ طَأَّ آتَيْنَاهُ حُكْمًا وَعِلْمًا ... ﴿الأنبياء: ٧٤﴾

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ... ﴿القصص: ١٤﴾

Wisdom is just as essential as knowledge and that is what he says, Rahimak Allah is part of the wisdom of Muhammad Ibn Abdul Wahhaab. That is how you capture the hearts and the minds, Rahimak Allah, even if you disagree with them and they are Muslim, Rahimak Allah. Take this, humble yourself, lower your wing to them, you know who is saying Rahimak Allah? The man who for over two hundred years is still till today, being bad mouthed. The dust of the attacks from the storm of reviving the Qur'an and the Sunnah of his time, Muhammad Ibn Abdul Wahhaab, the dust it generated has not settled until today, people still accuse him and talk about him. Having said that, can you just imagine with me, what the attacks were like to him when he was in his peak, if it is still going on till today? Yet with all that going on, he uses Rahimak Allah, where his opponents are going to be reading his leaflets and letters that he is going to pass out. A Daa'iyah needs to have a smile on his face with the proper manners and he needs to be pleasant and a delight for people to approach and communicate with, that is the true Daa'iyah and that is a characteristic of a successful Daa'iyah.

I'am Rahimak Allah, a smile might open many hearts to your message, Rahimak Allah. Rahimak Allah, I am concerned about you, I want you to learn this. In Sahih Muslim:

لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ

Do not minimise the reward of anything, even if it is merely to greet your brother with a smile, even if it is to smile in your brother's face. Jareer Ibn Abdilllah said in Sahih Bukhari and Muslim, the Prophet sallallahu 'alayhi wa sallam never seen me but smiled in my face:

وَلَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

This was the Prophet who we were ordered to follow whether he smiles to us or frowns at us, whether he conveys this message soft toned or harsh toned. No one is ordered to follow me and you, so convey the message in wisdom and good manners, in a pleasant and a light way.

Abdullah Ibn Haarith said in a Hadith in Sunan Tirmidhi:

مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

A companion is saying, I never seen anyone smile more than the Prophet Muhammad sallallahu 'alayhi wa sallam. Can you imagine that, a brother greets a brother with a smile, a sister greets her sister with a smile, or a kind word, or a pat on the back, or embrace, a key to open the heart, a true smile, a quick smile, that slowly fades. Not those fake ones that come slowly and vanish real fast, those are the fake ones. A sign and a characteristic of a Munaafiq is a sharp tongue with a frown to the believers, and the opposite to the non believers:

...سَلَقُواكُمْ بِاللَّسِنَةِ حِدَادٍ أَشْحَةً عَلَى الْخَيْرِ... ﴿الْأَحْزَابُ: ١٩﴾

They sharpen their tongues and yield them on you:

...أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ... ﴿الْفَتْحُ: ٢٩﴾

The opposite of that is a trait of the Munaafiqeen.

A Daa'iyah is a doctor, he deals with the hearts and souls, spiritually, not physically. You do not open the heart and play around with it, the physical muscle itself, you deal with them spiritually so you have to know how to properly open them, you have to find the key to convey the message. Like I said it is a harsh Da'wah in itself, do not combine to it your harshness. People are humans, sometimes you need to praise them to win their hearts. The Prophet sallallahu 'alayhi wa sallam was teaching Abdullah something.

When he taught Mu'adh Ibn Jabal:

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

The one we say after Salah, do you think the Prophet sallallahu 'alayhi wa sallam just came to Mu'adh and said you say this after Salah? He took Mu'adh, he said:

إِنِّي لِأُحِبُّكَ يَا مُعَاذُ...

I love you Mu'adh. Can you imagine how his heart is?

...فَلَا تَدْعُ أَنْ تَقُولَ دُبْرَ كُلِّ صَلَاةٍ : اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ

وَحُسْنِ عِبَادَتِكَ

The Prophet commends Ibn Umar then corrects him to pray the night prayer, the Prophet sallallahu 'alayhi wa sallam praised and then encourages, that is the path of the wise and righteous and successful Du'aat.